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The Athenian Mercury:

Tuesday, *May* 31. 1692.

BIBLIOTHECA BODLEIANA

Queſt. 1. *WE are all at preſent agreeably ſurpriz'd with our Succeſs at Sea, and there's little doubt but the* extravagant Joy *of too many Perſons will run 'em into* Criminal Exceſſes *on this* Occaſion, *whereas on the other ſide ſhou'd we not expreſs our ſelves pleaſed in a more than ordinary manner, we ſhould juſtly be accounted Ungratefull both to God and Man. It may therefore be a welcome piece of Service to the Publick, if you'll pleaſe to give Directions for our Behaviour in ſo Critical a Juncture?*

Anſw. Diſcretion, Generoſity and *Piety* are the beſt Guides in this Matter: *Diſcretion* will give us leave to *expreſs our Joys*, (as has been *ſufficiently* already done, were that *poſſible*) for ſo great a Bleſſing, ſince if ever we had reaſon to give a *looſe* to our *ſatisfaction*, we now have it, when the *Glory* of *England* is *reviv'd*, and the World ſhall no more upbraid us with Cowardiſe, when we can ſo juſtly retort a *Ruſſel* and a *Shovel* —— But as it *gives leave*, nay, *requires* us to be *Joyful*, it *forbids* us to be *diſtracted*, or to let our *Mirth* carry us beyond the Bounds of *Chriſtianity*, *Civility* or *Reaſon* — For *Generoſity* ſhou'd a little byaſs us — the *Engliſh Genius* never loves to *inſult* over the *miſerable*. Let's then *Pity* the *Conquer'd*, as well as thoſe who laid *Wagers*, or *Prayers* on their ſide (tho' we Confeſs they hardly *deſerve it*) at leaſt let's *Wiſh* for the *Honour* of *England*, that there were no ſuch *Monſter* to be found in all the three *Kingdoms* as wou'd ſo much as *wiſh Succeſs* to the ſworn Enemies of his Nation and all Mankind, much leſs be Confederates with them in their Villany, and thereby ſhare the Guilt of their perpetrated or intended *Wickedneſs*. Then for *Piety* — let's pay our *beſt Thanks* where they are *moſt due*, and with a *ſevere* and *ſober Joy* addreſs the *Sovereign of the World*, as our Church has directed us, "Let's Bleſs and Magnifie him for this *happy Victory*, and "the whole *Glory* thereof *aſcribe* to him; and beſeech "him to give us Grace to improve it to his *glory*, the "*advancement* of his *Goſpel*, the Honour of our *Sovereign*, "and as much as in us lyes the *general good* of all *Man-*"*kind*; that we may by ſo great a *Mercy* be engag'd to "true thankfullneſs, which may appear in our Lives "by an holy, humble, obedient Walking before him "all our dayes, *through Jeſus Chriſt our Lord.*

So Pray all that love their Countrey, and among the reſt

The ATHENIANS.

Queſt. 2. *I am very violently aſſaulted by three different Temptations to Matrimony, and deſire your Advice, which I am to chuſe as the leaſt of the* three Evils. *The Caſe is as follows:*

Being lately in the Countrey, I happen'd in the Company of two Siſters of equal Fortunes, the Elder a handſome perſon, and for ſweetneſs of Temper without equal, the younger a perfect Beauty, and tour a fait charmante, *her Temper but* ſo ſo; *however, her Beauty at firſt ſight quite enflam'd me, but her Converſation ſomething cool'd the Fire her Eyes had kindled: In the mean time the others Converſation abſolutely charm'd me, but being* quaſi *to her Siſter, engag'd I ſcarce knew how to tell her ſo. I love to look on one, I love to diſcourſe with the other. In this divided Love coming to Town I met with a third, neither fair nor good natur'd, but* une Coquette, *and of a vaſt* Fortune, *who has made me already good* advances. *Now admitting all* 3 *willing to be* Hymens *Diſciples, which wou'd you adviſe me to chuſe,* Beauty *or* Good Humour, *or Tenfold Riches: a ſpeedy anſwer to this will ſettle my Heart, and fix on one that Love which being now ſo equally divided on all* 3 *gives me treble torment.*

Anſw. We ſuppoſe the Gentleman's but in jeſt, when he calls theſe 3 fair offers, 3 *Evils*, at leaſt the beſt is there's no *neceſſity* of his *chuſing* either of 'em. But if he's reſolv'd on't, we ſhall give him our *impartial advice* on the matter. To begin with the *Beauty*, which generally attracts *ſooneſt*, thô it ſeldom holds longeſt. We can by no means *Vote* for her, if ſhe wants *good Humour*, for ſhe's nothing but a *gilded bawble* without it; *Beauty* is a thing ſoon dies, ten to one but a *Fit of Sickneſs*, or a few *Children* ſpoils it, and thô it does well before *Marriage*, there are but few, if 'tis in their own *power*, who admire it afterwards; beſides, even a *froward Temper*, if there's nothing elſe, ſoon decays it, for a *Face* that's often uſed to wear *voluntary wrinkles*, will at length contract *natural* ones, and a *ſowr Air* ſpoils the *fineſt Face* in the World. A Man *Courts* for a ſhort time, but when he *marries* he's in for his *Life*, unleſs he has the good *Fortune* to outwind her; (if ſhe's a *Scold* we mean:) nor is there any Remedy beſides a little *Cotton* for his own *Ears*, or a *Drum* for hers. Nor is the *rich Fool* much more *eligible*. It's true, were the *Fortune* to be gotten without the woful *Incumbrance* depending upon't, or were it lawful after the *Honey-moon* was over to carry her down for a few months to *Killparſon*, the *Fens* of *Lincolnſhire*, or the *Hundreds* in *Eſſex*, there might be ſomething more to be ſaid for't, thô we ſhou'd think it as hard *Fortune*, wer't our own Caſe, to be turn'd out of the World becauſe *old* and *rich*, as we do now, that the poor *Gyants* in *Romances* ſhou'd be all knockt o'th' *Head* meerly becauſe they were *bigger* and *ſtronger* than other men. No, better leave her and all her *Luggage* at ſafer *diſtance*, never be a *Slave* only for the pleaſure of ſeeing *the Golden Fetters glitter*, and hearing 'em *gingle*, nor let all the *enchanted heaps of Gold* tempt you to lie with a *Hag* and engender *Bedſtaves*: — Or ſuppoſe her *younger*, yet if ſhe's *deform'd*, or a *Fool*, all the beautiful Faces ſhe has in her *Bags* won't keep her own from *frighting* you, or ſhe'll ſoon grow *nauſeous* and *diſpleaſing*, for a *Fool* in the *Houſe* is like one on the *Stage*, it never *ſhows* well *twice*, unleſs you reckon in the 2*d*. good hour, which the unlucky Greek Poet ſays is to be found in a *Womans life*. And now we have got rid of two of your *Temptations*, (which may perhaps be properly call'd ſo, for 'tis either the purſuit of *Wealth* or *Beauty* that ruines the World) and 'tis time to conſider your *third*, Her with a *moderate Face, and Fortune, and very good humour*, and this we all hold up our *Hands* for, if you are not already *engag'd*, or can get looſe from either of the other, there being many *notable Inconveniencies* in nooſing with them, but none at all, or at leaſt none but what are common to all us *men of Matrimony*, which can be foreſeen in venturing on the third, the elder of the two *Countrey Siſters*.

Queſt. 3. *One Woman has two Husbands, pray what kin are the men to one another?*

Anſw. We ſuppoſe juſt as much as he that propoſes the Queſtion to them that anſwer it.

Queſt. 4. *Whether the Condeſcention of a* Proteſtant Lady *to the Conjugal Requeſt of a Romiſh Gent. will not in all probability interrupt her future felicity, thô he promiſe not to violate her Liberty of* Religious Worſhip?

Anſw. Some of the greateſt *Men* in the Kingdom have publickly aſſerted, that *England* owes moſt, if not all her *miſeries* for theſe 50 years laſt paſt, to her being thus *unequally yoked with Unbelievers*, (its true the Papiſt calls himſelf a *true Believer*, but ſo does the *Turk* a good *Muſſulman*, thô *both given over to believe Lies*:) And indeed 'tis very eaſie to track, even our preſent as well as *paſt misfortunes*, to this *Original*, cou'd we do it without diſturbing the *Aſhes* of the *Dead*, and we had almoſt added, the *Reliques of the Martyrs*: And theſe Inconveniencies have happen'd even where the *Husband* has

has been Proteſtant, and the *Wife only a Papiſt*; and if ev'n there they have done ſo much miſchief in order to promote their own *Intreguing Religion*, how much more likely are they to do it when there's only the *weaker Veſſel* to reſiſt their *Solicitations?* for if her Husband be a *Man* of *Honour*, and ſtand to his *word*, he's certainly *damn'd* as deep as the *Prieſt* can do it, nay *Pope* and all, for not endeavouring to *extirpate Hereſie* (and *Heretick*s too) to the utmoſt of his power: If he yields and is worſe than his word, as he has the misfortune to be of a Religion which certainly can abſolve *Husbands* as well as *Kings*, and ſnap one *Oath* as well as another, where then is all the quiet of her *Life*, or when will ſhe be free from the peſtilent *buzzing* and *importunate croaking* of all thoſe ſwarms of worſe than *Egyptian* Flies and Frogs, that will be eternally *tormenting* her; which if the *Husband* be a *good man*, (we ask pardon, a *good Papiſt* we mean) or zealous in his way, ſhe muſt expect he will be encourag'd by his *Devotion*; if lewd and *Debauch'd*, he muſt be forc'd to *permit* it, in order to *ſtrike* off ſome of his own *Debts*, and clear his *tick* in *Purgatory*. However, its very unlikely ſhe ſhou'd have any great ſhare in his *Heart*, if he's but true to his own *Principles*, for we can't ſee how is't poſſible for him heartily to love one he believes as certainly damn'd as that the Pope is St. *Peters* Succeſſor, and has the Keys of Paradice at his Girdle. Another *ſignal Inconvenience* there is in ſuch a *match*, on every *ferment* in *Government*, or change of *State*, we know what a mark the Papiſts are for the *Mob*, who as heartily hate them as they love their *plunder*, and how many of their *Houſes* they *diſmantled* at the laſt *Revolution*, and how many more they wou'd have ſerv'd ſo, had not the *then Prince*, our preſent gracious King deliver'd them as well as us, for which they are ſo much oblig'd to him, that they are the moſt ungrateful people in the World, if they don't drop an *Ave* and a *Pater noſter* for him once a day every day in their Lives throughout all the Popiſh Houſes and Chappels too in *England*, ſince without him they had all bin all as flat to the Ground as their *Nunnery* at St. *Jones's*. Add to all this, what's more than all, the perpetual hazard ſhe'll be in of changing her Religion, and loſing her *Soul* by their plauſible Inſinuations, and we're then ſure we ſhall have ſaid enough to hinder any wiſe Woman from making the Experiment.

Queſt. 5. *I've obtain'd the Love of a young Lady of a Conſiderable Fortune, but fifteen Years of Age, whoſe Relations are all dead except one who is her Guardian, who has the Management of all her Eſtate:* Query, *Whether ſhe may lawfully Marry without her Guardians Knowledge or Conſent?*

Anſw. The World is now grown ſo *Civil*, that the firſt piece of good Manners *young People* generally learn, is to laugh at the *Old Folks* that begot 'em; and the firſt piece of *Wit*, to conclude themſelves *wiſer*, and fitter to *chooſe* for their *Lives*, as ſeldom ſtaying to ask their *leaves* where they ſhall throw 'emſelves away, as they fail of *repenting* it in a few *Months* after. It's true, the preſent Caſe is far *different*, there being not near the ſame *Obligation* to a *Guardian* that there is to a *Parent*, the one being *Natural*, the other only *Legal:* However the *Law* having entruſted the *Infant* in the *Guardian's* Care, and made him a kind of a *Vice-Father*, and her own *Parents* having ſubſtituted him in their room, he being beſides this her only ſurviving *Relation*, we muſt conclude that ſhe can't either *prudently* or *lawfully diſpoſe* of her ſelf without his *Conſent* and Privity, tho' we are ſenſible *we* ſhall unavoidably diſoblige all the *Fortune-Hunters* in *Town* by ſuch a *Reſolution* — Not but that (to make 'em ſome amends) on the other ſide, if the Lady be near at *Age*, or *Years* of *Diſcretion*, if her Guardian be really *Ill-natur'd* or *Knaviſh*, if he either *uſes* her *ill* at *preſent*, or ſhe plainly diſcovers that he *Deſigns* to *Cheat* her for the *future*, to put her up at *Auction*, and ſell her to who *bids moſt*, or reſerve her for ſome *Blockhead* of his *own begetting*, or ſome of his *Kindreds*, as is but too common a practice with them — in theſe Circumſtances, if a *Gentleman* really deſerving her ſhou'd *Offer*, nay, if ſuch a one who tho' he might want a *Fortune*, wanted nothing elſe, and the Lady has *enough* for both, the *Caſe* is certainly very much alter'd, and we think ſhe does not *amiſs* if ſhe chuſes a more *carefull* and *intimate Guardian* than him her *Parents* left her.

POSTSCRIPT.

A Late Hackney *Author* having been pleas'd to inſinuate to the World that I gave *falſe Memoirs* to the Author of the *HISTORY OF THE ATHENIAN SOCIETY*, as alſo that I Father'd a certain Tranſlation upon my own Authors, entituled *A Supplement to the Athenian Gazet*, &c. As to the laſt 'tis eaſily prov'd by the Title Page, that he's an *Impudent Lyar*, for there's not the leaſt mention in the Title-page of their having any hand in it, or ſo much as *Reviſing* it, which fully clears me of ſo diſingenious an Action. As to the firſt, as I never own'd my ſelf to be any ways concern'd with the *Author* of *the Hiſtory of the Athenian Society*, ſo I have no occaſion at all to deny it, for any thing that I find to be in the leaſt ſhocke by this Fellow's Charge; for as I my ſelf am well ſatisfied that whatever he aſſerts is as probable to be falſe as true, ſo I ſhall take occaſion in a very little time to give the World a juſt and well Atteſted Character of him, as to the Scandal he has been to *Accademians*, *Schoolmaſters*, and all the reſt of the World he has Convers'd with, (and ſhall reſerve his *Way of Dealing* with Booktellers for a 2*d*. Part of his Life) Nor will I do him the leaſt Injuſtice in what I ſhall Charge upon him; and then I'll leave the World to judge of his Reputation and mine, when *I barely aſſert one thing, he another*, in contradiction to me. What I ſhall Publiſh will give the World occaſion to judge what Value is due to his ſcandalous Pamphlets. What I here offer I ſhall *Subſcribe my Name to*, and I expect for the future he do ſo too, and not to act ſo covertly with me as he did with Mr. *Jones* in his *Scandalous Libels* upon him; for 'tis a *pitiful Cowardice that ſtrikes a Man in the dark*, and like a Serpent bites him by the Heel, and then creeps into his hole for want of Courage to abet his Actions.

JOHN DUNTON.

Advertiſements.

☞ THis is to acquaint our Readers, (that they might not be impos'd upon by *Buying the ſame Queſtions twice Anſwer'd*) that there is not any one Queſtion in the *Lacedemonian Papers* but what they'll find Anſwer'd either in our *6th. Volume*, or in the 18 *Numbers* of our *7th. Volume*, juſt now Publiſh'd: And we *RESOLVE* to continue Anſwering *all Queſtions* whatever, that ſo we may render our *Undertaking perfect*. As to any *Blunders* or *Miſtakes* in our ſeveral Volumes (occaſion'd by the Abſence of any of our Members they'll be all ſpeedily rectify'd by the *Athenian Society*, that ſo our Queriſts may not be led into *Errors* by the Miſrepreſentation of any *malitious* Perſons.

We have prepared a full Anſwer to the *Quakers* which ſhall be ſpeedily Printed.

THis is to give Notice that *THE YOUNG STUDENTS LIBRARY* will be ready to be deliver'd to the SUBSCRIBERS in Quires by the *6th*. Day of next *June*, and not before.

Goſpel Truth ſtated and Vindicated: Wherein ſome of Dr. *Criſp's* Opinions are conſidered, and the oppoſite Truths are plainly ſtated and confirmed. By *Daniel Williams*. Printed for *J. Dunton* at the *Raven* in the *Poultrey*.

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